

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.

## FOREIGN RELIGIOUS INTELLIGENCE.

*From English Publications received at this Office.*

### ABOLITION OF THE BURNING OF WIDOWS IN INDIA.

A most interesting meeting has been lately held in the city of York, for the purpose of petitioning the Legislature to abolish, in the British dominions in India, the horrid practice of burning widows on the funeral pile of their husbands. The Recorder, and several Clergymen and Gentlemen of the highest respectability, gave their warmest support to the objects of the Meeting. We trust that the conduct of the inhabitants of York will be followed in all our large cities and provincial towns.

The Petition agreed on seems alike characterized by wisdom and temperance; and as such, we extract it for the guidance of our numerous readers:—

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

"The Humble Petition of the Inhabitants of the City of York and its Vicinity,

SHEWETH,

"That your Petitioners contemplate with extreme regret the practice existing in British India, of burning widows on the funeral piles of their husbands, inasmuch as it is a gross violation of the law of God and the feelings of humanity, and in its tendency highly demoralizing.

"That from the last official returns now before the public, it appears, that the number of widows so immolated in the presidency of Bengal alone, from the year 1819 to the year 1823, inclusive, amounted to upwards of three thousand.

"That your petitioners recur with much satisfaction to the resolution which the Honourable the House of Commons was pleased to pass in the year 1793, viz.:—'That it is the peculiar and bounden duty of the British legislature, to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India, and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.'

"That your petitioners, whilst they gratefully acknowledge the steps which have already been taken for the moral and religious improvement of the immense population of India, earnestly implore your Honourable House to adopt such measures in the spirit of the above Resolution, as it may in its wisdom deem most expedient for abrogating a

practice so highly injurious to that character of humanity and veneration for the divine law, which we trust will ever distinguish the government and people of this happy country.

"And your petitioners will ever pray, &c."

A petition nearly similar to the above was sent to the House of Lords.

### IRELAND.

#### *Reformation meeting at Cavan.*

We rejoice to learn, that on Friday the 26th Jan. a splendid meeting was held in the above town, for the purpose of aiding the progress of the reformation from popery, so auspiciously commenced. Perhaps there never has been a meeting in Ireland so ominous of good to that benighted and long degraded land. Lord Farnham took the chair, and was addressed with great eloquence and effect, and with uncompromising fidelity, by several highly respectable individuals, clergymen and others. H. Maxwell, Esq. M. P. moved, and the Rev. H. Cottingham seconded the following Resolution, which was unanimously agreed to, viz.

"That, as members of a scriptural church and subjects of the British constitution, we acknowledge with feelings of gratitude to 'The author and giver of every good and perfect gift,' the inestimable blessing of civil and religious liberty conferred upon mankind at large and this empire in particular, by the establishment of the Protestant Reformation, while we deplore the limited extent to which these blessings are known and appreciated by a great part of the population of this country.

"That believing it to be in the nature of the Roman Catholic religion to pervert or obscure the great doctrines of man's redemption, and to interfere with the free exercise of his reason as a morally accountable being, by substituting the inventions of men for the truths of Scripture, and imposing the dogma of infallibility for the right of private judgment, we must ever regard it as the chief cause of the moral debasement of society in this country.

"That it is our confident persuasion, founded upon experience, history, and revelation, that so long as this system shall continue to exclude the light of divine truth from the minds of our population, and deny to them the use of that reason which the Creator has implanted in their bosom, we are not at liberty to indulge the hope that they can be rendered adequately sensible either of the importance of a scriptural faith, or the privileges of a free constitution.

"That with these views of the character and

practical tendency of the Roman Catholic faith, we regard it as a duty we owe to our God as Christian believers, to our country as Irishmen, and to our constitution as British subjects, to combine our prayers, our influence, and our exertions in promoting, by every practicable and legitimate method, which the principles of our holy religion will sanction, the advancement of the Reformation now in progress among our Roman Catholic countrymen."

Mr. Bedel Stanford moved, and the Rev. J. Collins seconded, the following acknowledgment of devout gratitude for the mighty change already effected in Cavan and its vicinity.

"That encouraged by the success which a gracious God has in mercy vouchsafed to the means which have been used for the promotion of the Reformation in this particular neighbourhood, we deem it expedient to constitute a Society for the more extensive dissemination of the same benefits through the county of Cavan and its vicinity."

Political demagogues and Jesuitical priests and bishops may attempt, by slander and falsehood, the ordinary weapons of the mystic Babylon, to extinguish the Reformation; but the spirit of Luther has arisen upon Ireland and the spirit of delusion and superstition must, ere long, retire from that ill-fated but still interesting land.

#### *Religious Tract and Book Society for Ireland.*

The principle on which this Society has been instituted is, to follow up the cause of instruction, which has been so successfully pursued in Ireland for the last few years, by promoting the circulation of religious tracts and books, and by affording every facility for the establishment of Depositories for sale, and lending Libraries throughout this part of the United Empire.

The TRACTS issued from the Society's Depository since the first day of April last amount to \$12,000. Of these upwards of 17,000 have been issued gratuitously to—goals, hospitals, and almshouses, in different parts of Ireland. The Books issued during the same period amount to nearly 54,000, being an increase of nearly 83,000 tracts, and 10,000 books, beyond the corresponding period of the last year; 15,000 books have been issued gratuitously. The total of tracts issued by the Society during the last six years, amounts to upwards to *two millions and a half*, and the books to upwards of 270,000.

Many pleasing testimonies to the usefulness of these publications under God have been received. From them it appears, that the principles of the religion of our blessed Lord and Saviour have been brought home to the consciences and hearts of many; that the publications of the Society have been the means of inducing those to read the word of God who have never before perused its sacred pages; have been made the means of turning the wandering and almost hopeless sinner from the error of his ways to serve the living God; have smoothed the pillow of affliction; and cheered the dying hour of many a child of poverty.

At present, there are four Auxiliary Associations in Ireland, besides 150 Depositories and Lending Libraries, which have been established through the instrumentality of the Society.

#### SUNDAY SCHOOL SOCIETY.

The progress of religious instruction in Ireland,

by various Societies established for that purpose, affords a cheering prospect of great national improvement. In the Report of the Sunday School Society for Ireland, ending April 12th, 1826, we find that the number of schools now in connexion with that Society amount to 1,804, which are attended by 13,255 gratuitous teachers, and 152,391 scholars. Nearly 190,000 copies of the Holy Scriptures have been distributed since the formation of the Society.

The amount of subscriptions and donations for the support of these schools last year, was 2,277*l.* of which 391*l.* was contributed in Ireland, 930*l.* in England, and 329*l.* in Scotland.

The Commissioners have stated their estimate of the Sunday Schools thus:

"It is impossible to witness the proceedings of these Schools, even in the most cursory manner, without perceiving their beneficial tendency. The influence on moral character which has already been produced in those parts of Ireland where Institutions of this kind have been formed, is attested by undoubted authority. A marked improvement in principal and conduct, an increased respect to moral obligation, a more general observance of relative duties, and a greater difference to the laws are invariably represented as among the fruits of the education there received: and we entertain no doubt, that it is one of the most powerful instruments for raising the character, and advancing the general welfare of the people.

#### ULTRA GANGES.

##### COMMUNICATIONS FROM DR. MORRISON.

Extracts of a letter from Rev. Dr. Morrison, written on board the Hon. East India Company's Ship, *Orwell*, Straits of Sunda, dated 7th of August, 1826.

*My dear Friend,*

To-morrow will make one hundred days since we embarked on board of this ship at Gravesend. Mrs. Morrison and the children have been, at different times, a good deal indisposed, and, when under a vertical sun, I was myself affected a little in the same way as I was, during the last summer, at Hackney. Still, on the whole, our general health has not materially suffered. But our minds were prepared for such things when we left you, and we do not repine. The object of our voyage—the communication of the Gospel to the heathen—is worth dying for.

From the elements we have had to endure considerable difficulties. The high seas of the Cape, and down as far as a hundred degrees east, in the latitude of 39 1-2 deg., shook our stately ship alarmingly, and carried away some of our largest spars. Our milch cow was tossed to death by the rolling of the vessel. We are now in smooth seas, but to the leeward of our port (*Angeer Roads*), and have not advanced more than twenty miles the last three days; but neither our personal indisposition, nor the violence of the tempest, have given our minds so much uneasiness as the wickedness of some of those around us. The seamen having rebelled and mutined, our lives were placed in jeopardy. In the conflicts which ensued, our gunner had his foot shot through with two pistol-balls, in the cabin adjoining ours, and after having had his leg amputated, his life is still in danger. My wife and the children, who shed no tears for their own



safety in the most perilous gales, when our bark reeled on the billows, like a drunken man, wept when they heard the screams of the mutineers under the lash of punishment. And last night our feelings were deeply affected by two of the prisoners, who had been confined in irons over our heads, after having succeeded in disentangling themselves, casting themselves on the life-buoy into the sea, with the hope of reaching the Sumatran shore. But they were, I suppose, twenty miles from it; and even should they reach it, will probably perish among the thick jungle, or by the *kreis* (knives) of the Malays. They hailed us, as if affrighted, when they fell into the sea, but after the first cry, were never seen or heard more. Oh! for the prevalence of the blessed Gospel to tame and humanize savage, malevolent man, for the peace of this world, as well as for the happiness of the next.

We are now very near to our brethren on Java and Singapore, and at Malacca. I have written letters to them all.

We have never desisted from our religious exercises on board. The gunner seems brought to true repentance. Oh! may the Holy Spirit give power and efficacy to the word!

(Signed)

R. MORRISON.

P. S. Aug. 10. We have arrived safe in Angeer Roads, and have seen Mr. Medhurst, who proposes a missionary tour to Borneo and Siam, of which I have approved. We are likely to go to Singapore, which will, I fear, make us too late for our passage to China.

From another letter, also addressed to the Treasurer, dated on board the Honourable Company's ship, *Orwell*, 13th of August, we extract the following:

Our ship is still very uncomfortable, from the disaffected state of the crew, desertions, &c. Four men ran away at Angeer. We are now bound to Singapore for water, and to put ashore a ring-leader in the late mutiny. The strife, malice, and horrid impiety, &c. which exist on shipboard, are more distressing to the mind than the dangers of the sea. Oh! how happily situated is a pious family in England, retired from the world, and enjoying their Sabbaths! When shall the nations here, around us, be similarly blessed!

I am very desirous to get to China, as the season is far advanced. All the direct ships had left Angeer before our arrival.

*Gaspar Straits, Aug. 17.* Yesterday we spoke a vessel which informed us, that the English have an embassy at Siam. I sincerely pray that the intercourse of the English eastward may open doors for the entrance of the Gospel. Arracan, which has been ceded to our Government, may probably become a suitable missionary station.

#### IRELAND.

The London Christian Remembrancer for March, on the authority of highly respectable individuals, states the fact that a spirit of inquiry has gone forth into various parts of Ireland, and that scarcely a post arrives but brings intelligence from the north and from the south from the east and from the west, of Roman Catholics who have come over to the established church. Lord Farnham stated his belief that the conversions which have taken place in the course of a few

months amount to about seven hundred and fifty. A Society has been formed in Ireland for the protection of the converts from the severe prosecution to which they are subject.

#### PALESTINE MISSION.

LETTER FROM ASAAD JACOB TO THE CORRESPONDING SECRETARY.

We have published several letters from this young convert: the following is copied from the *Missionary Herald*.

August 15, 1826. I went to the city for to see one of my friends, who had been absent. I went also to my uncle's house, for to see my uncle's family. When I went to the house, and had seen them, I wished to come back. They at my uncle's told me, there is time yet; after a little, you can go. "Well," I said.

I thought, they wished to see me one day, because I had not been in their house a long time. But they did not wish to see me, but to have me go with them to the church. I stayed with them one hour, and then was the time for evening prayer. They told me, "A long time you did not go to the church; will you come now?" I told them, "Yes." I thought no one talk with me; but not so. When I entered in the church, the first one in the church said, "This is the *farmason*." They think the *farmason* is bad; that is, one who don't worship the saints, and who eat meat in the fast. When I entered, I did not worship the saints, nor put one candle before the saints. Another said, "This is not worthy to enter in the church; this is heretic." One said, "Go from our church, *farmason*." I asked him, "Why?" He said, "You eat meat in the fast, and in Wednesday and in Friday." I told him, "This is not sin, you talk lie." Then they said, "Let him go from our church." One from my friends said, "Why? he is Christian." They said, "No, if he is Christian, let him bow before the saints." I said, "This is not the sign of a Christian." One said, "Let no one talk with him, he is foolish a little;" and he who said so was priest.

In that time was fast, and the fast was for the virgin [Mary,] and in that day the priest took oil on a little cotton from the candle which was before the virgin, and crossed all in the church. When the priest came to the place where I was, he wished to cross me. The people said, "No, no, our priest, this is not worthy for this blessing oil." The priest was formerly friend to me, above all the priests. They told him, "Don't you know he eat meat every day, and he don't worship the saints." Then the priest said, "I did not know this before," and went away without crossing and blessing me.

August 26. When the fast for the virgin Mary was finished, my father came to the house where I was, and told me, "Come with me unto the mountain for to see your mother, and your brother, and sister." Well I went with him. I wished to go, because I wished to see my mother and neighbors. When I arrived to the house, it was evening time, and I was tired and slept. In the second day, my father awaked me before the sun-rise, and told me, "Come to the church with me." Well I went with him. When I entered into the church, he told me "now you must con-

fess. I told him, "Well, if I confess, I confess the sin just as I please." He said, "Very well, confess the sin just as you please." I began to confess. Now when any one confess to the priest, the priest tells him before he confess, to say, "I confess to Almighty God, and to his only begotten Son, and to the virgin Mary, and to the saints, and to the angels, and to you our priest."—I told him, "Let all this go, I do not wish to say *that*." "Very well," said the priest. Then I began and confessed without saying *that*. I told him, "Good many times I do not pray. Good many times I become lazy, when I read the Holy Scriptures. I do not think very much about the Gospel. I am a sinner." The priest said, "Confess *the sin*." I told him, "Is not *this* sin, which I have confessed?" He said, "You have not great sin." I told him, "My sin is great and many." He said, "No, before you had great sin; this time, have not like before;" because I confessed to this priest before, and I told him, "I have eaten meat in the fast, and in Wednesday and Friday;" and he then said, "You have great many sin; your sin don't be forgiven. Oh! you must pray to God, and to the saints, and must worship the saints, and must give me some money, and give the poor, for this sin which you have." I did not tell him, this time, that I eat meat in the fast, and on Wednesday, and Friday, and he did not ask me if I did, and was glad to believe that I did not eat, without asking me, and told me you must put always your heart, and your think, and your soul, to what the priest says.

ASAAD JACOB.

### OSAGE INDIANS.

ACCOUNT OF THEIR CONDITION, MANNERS, &c.

*Description of the Osages of the Missouri, by the Rev. William F. Vaill, superintendent of one branch of the mission to that tribe.*

**Condition of their Females.**—Among the Osages, a plurality of wives is allowed. Each husband, if he prove himself to be a man of character, is entitled to all the sisters of the same family, by the same mother. In marrying the oldest, or first wife, they have great ceremonies, such as processions, feasting, firing, displaying the United States' colors, &c. And *she is the wife or the best beloved*. The rest fall into the rank of wives, as a matter of course, when they become of suitable age. There is, indeed, a good degree of affection between the parties, but always attended with a spirit of servitude and fear on the part of the women. And their condition is truly degraded; for while the men are reclining at their ease in their camps, smoking, or telling stories, or engaged in the sport of war, or of hunting; the females have to build their houses, plant their corn, dress the skins, transport the baggage, and wood, and water, and bear many a heavy burden. Instead of one day of rest in seven, they have not one from their marriage until death. It is one unceasing round of servitude and drudgery. And shall it be always thus? Shall their daughters be trained to servitude only? No—is the response of every female breast. Let us send them the gospel, that they too may become respected, and useful, and happy.

**Sufferings.**—Some seem to suppose the Indians are so hardy, that they are incapable of suffering. I have taken notice of this; and I see, that the

Indian feels pain and sorrow, as well as other men. When he travels over the bleak plains, amid the rains and the cold of January, with only a single blanket to cover him by day, and make his bed at night; then it is that he suffers by the cold. When his family is without food, and his gun misses fire, and the deer leaps away—perhaps the only deer he has seen for many hours,—then it is he suffers by hunger.

And in sickness, they greatly suffer, for want of suitable medicine and care. They have doctors: but these doctors are only miserable conjurors, who, in their applications, occasion more pain than they relieve.

Their principal remedy for almost all kinds of diseases, is cupping. The perforations are made by the point of a large hunting-knife sharpened on a stone. Then the small end of a buffalo horn is applied, and the blood drawn out by sucking with the mouth.

And they have another still more painful operation. The limbs are punctured over in stripes and checks, till the blood gushes out. The object is, by means of a composition of green powder, to imprint durable marks which shall designate the person as virtuous and honorable. But the poor patient suffers exceedingly, from the consequent swelling and inflammation.

I will mention another instance. A father sat in sadness on the floor of his lodge. I knew not the cause, till he opened his blanket, and shewed his infant emaciated to skin and bones. He sat expecting it would die. Our physician gave the child some simple medicine, and we left the village. Two years after, I happened to enter the same lodge, and the father called a little playful child, and said, to my surprise, "This is the child your doctor cured."

In their wars they suffer much for want of medical and surgical aid, and much more, by that universal tremor and distress, which fills their minds, and agitates even their little children, lest their enemies should fall upon them in some defenceless hour.

**Mourning for the Dead.**—Another scene arises to our view. It is that of a son in the dying agonies. The wretched mother is now in the deepest distress. She cries, and howle, and tears her hair, and smites upon her breast, and wrings her hands. Then, for a moment, she ceases, until the conjuror has done his last office; which is to paint the face of the dying youth, that it may be known in the other world to what clan he belongs, and that he may please his God, and be accepted by him. The young man dies. It is seen that he is gone. And now the lamentations of surviving friends increase seven fold. And when one company of mourning women is exhausted, another comes, and takes up and prolongs the sad lamentation. Then they carry forth the dead, wrapped in the skin of a buffalo, lay him upon the earth, and raise over him a mound of earth or stone. From this time the father may be seen sitting by the side of the mound, day after day, fasting—his hair growing long—his face covered with earth. And so intent is he upon his loss, that he sees not the strangers, that pass by him into the town, though there is no event which attracts more attention from the Indians generally, than the approach of white people.

But this man is in sorrow. And he cries to his



departed son: "My son! you make me unhappy—you are not with me—I must hunt and go to war alone." Then raising his voice to his God, he says, "My God, have pity on me, my son is gone, I am poor, pity me, help me to go to war, and secure the scalps of mine enemies, that I may feast and make my heart glad again."

It has been the custom of these people, and is still, not to cease mourning till they have sacrificed some enemy. Many of their war excursions against the Pawnees, and indeed most of them, are to comfort some one that mourns, by preparing the way for a war feast.

**Religion.**—Whither goes the spirit of the dead? The Osage cannot tell you. No land of promise, no heaven of pure delight, rises before the dim vision of an Indian. All that he sees, is a dark and narrow land, a land of shadows and of ghosts. He sees something beyond the grave, but he sees it not distinctly. He knows not what sort of life it is. He rather conjectures it is something like the present.

So he sets a dish of food beside the deceased, and gives back his hunting or war implements. And if it be some brave man, they say, "Let him have his favorite horse, or he will be restless in his grave." So they shoot down his horse by the grave-side.

They have no idea of *one great invisible Spirit*. Tell them of such a being, and they will triumphantly inquire, "Who is he? Where is he? I want to see him. Show him to me, and I will believe. Is he like my shadow? Is he like my breath? Is he like wind? What is he like?" Ask them how many Gods they worship, and they will never put up less than four fingers, and say, *Meh Woh-kun-dah*, "The sun is God;" *Me-um-pah Woh-kun-dah*, "The moon is God;" *Groh-Woh-kun-dah*, "Thunder is God;" *Moi-neh-kah Woh-kun-dah*, "The earth is God." Others will name five, and others six, and others seven, or eight.

**Morning Prayers.**—These commence before the break of day. They rise and cover their faces with earth. Then go forth into the field round about the village, and sitting down on the ground offer their prayers. And you may hear hundreds, at the same time, all praying aloud in different directions. And the God to whom they pray is some imaginary god, like the sun, moon, &c.

**Ceremonies.**—They eat not, except they wash their hands and face. Sometimes in their trouble they determine to fast till the sun goes down; at other times the vow is for a part of the day. If you invite them to eat, your invitation must be seconded by a bowl of water, or it will be of no use. They have a custom in smoking, which is quite significant. The first whiff they offer to their god, with a prayer, which may be literally translated thus:—"Tobacco, Tobacco, I smoke to the god; give me a good path, make me a good warrior."

The great religious ceremony of the Osages, shall be communicated at another time.

WILLIAM F. VAILL.

#### HARMONY.

The superintendent remarks:—We have no such cheering news to relate from this quarter, as you receive from the east and from the islands of the sea. These western skies gather blackness,

and the people grope in thick darkness. The people are in continual motion; their hand is against every man, and every man's hand is against them; and it is almost a miracle that they are not destroyed. They make treaties of peace, and sign articles, according to the pleasure of their agents; but consider them binding no longer than until a good opportunity presents to take a few scalps or steal a few horses. The head men of the Osages were taken to St. Louis, last fall, when they signed articles of peace and amity between them and the Delawares, Kickapoos, Shawnees, &c. and immediately after their return, they went on a war expedition, as they say, against the Pawnees; but they killed and took prisoners both of the Pawnees and Kickapoos, and if I mistake not, of the Delawares also, and stole a quantity of horses. They have returned to their towns glorying in what ought to be their shame. What will be the consequences of this I dare not predict, but I fear it will be troublous times among them the year coming.

The way of access to them seems to be very difficult. We hold a meeting regularly on the Sabbath with the few scattered Osages who dwell around us, and although the number is small, we have apparent attention, and we hope they are in some measure improving in the knowledge of the salvation by Jesus Christ.

What is finally to be done with these poor Osages, is yet to be known. They are a hard, wild, warlike people, having had but little intercourse with civilized men, and much less with those who love and obey the Gospel. God is able, indeed, to convert the Osages in a day, either with or without means; but we are not to expect this, but are rather called to a work of patience, of faith, and of perseverance in the ways of his appointment, in humble reliance on the divine promise, that the heathen shall be given to the Lord Jesus for an inheritance, and the uttermost parts of the earth for a possession. Was it not for the promises of God, we might reasonably despair when we look on the present state of this people wholly bent on pursuing the path which leads to ruin. Sometimes when I lift my eyes upon them, I am ready to inquire in the language of inspiration, "Can these dry bones live?" And then, when I compare them with other tribes of heathen, who, if possible, were more degraded, yet, by the power of the Holy Spirit, have been brought into the light and liberty of the children of God, I hope for the time when this people shall be raised up to praise the riches of free and sovereign grace.

O let our Christian friends pray for us, who are stationed in this thirsty land, that we may not faint in the great work whereunto we are called. Respecting our situation at Harmony, nothing has transpired, worthy of notice since my last communication. The mission family enjoy comfortable health. The school is in about the same state. Zachariah Lewis, one of the boys, has been taken away by his mother, and Brogan Hoff has been dismissed in consequence of repeatedly absenting himself without a cause. There are now 24 Indian youths in the school; but there is a probability that some of them may be taken away by their friends, who are trembling with fear that the Kickapoos will retaliate upon them the injury which they have lately received from the Osages. The girls are generally small, but they are spright-

ly, and some of them are beginning to use the wheel, with which they are much pleased.

The above is respectfully submitted by your unworthy servant,

NATHANIEL B. DODGE.

#### CHOCTAW MISSION.

A letter from one of the Missionaries at Mayhew, to a gentleman in this city, dated April 5, 1827 gives a number of interesting particulars relative to the present refreshing at Goshen and Mayhew, stations of the American Board among the Choctaws. While at Goshen, on his way from Hartford, Ct. to Mayhew, via Mobile, "the Lord began a glorious work of mercy," and he was "permitted to see two stout-hearted sinners brought to the foot of the cross." One of them was a hired female in the family; the other was a Portuguese laborer, "who had perhaps been as wicked as any other man of his age and knowledge."

When he reached Goshen, he found the brethren and sisters there "rejoicing in the same glorious work. God had come down in mercy, and sinners trembled. Some white men, who had lived at an awful distance from God, were seized with unspeakable alarm, and remained so still the gracious Redeemer changed their mournful state, and restored their minds to peace. Two or three of the scholars give pretty good evidence of conversion: also three children of one of the Missionaries and an aged black woman. The voice of prayer is heard in all our cabins—surely God is here and is multiplying the triumphs of the cross, even in this benighted wilderness."—*N. Y. Obs.*

#### INTERESTING INTELLIGENCE FROM NEW-ORLEANS.

[Furnished for the New-York Observer by the Corresponding Secretary of the American Home Missionary Society.]

The Rev. J. L. De Fernex having lately arrived in this country from France, was commissioned by this Society in the month of February last to visit New-Orleans for the purpose of preaching the Gospel to the French population of that city. Those who knew him best, expected much from his labors, but we did not expect at so early a date, to hear of success so signal as has attended the commencement of his ministry in that important field. The following has just come to hand from Gen. C. Whittlesey, of New-Orleans, under date of April 13, 1827:

*My Dear Sir,*—The Board of Directors of the American Home Missionary Society will, I am sure, rejoice with us at what has been done already here, and at the prospect which is before us of establishing a French Protestant Church in this city. In the newspaper sent herewith, you will find an account of our meeting on Monday evening last. The subscription already amounts, I believe, to upwards of \$1100. There is little doubt but that it will rise to \$1500. Almost every day, Protestants or descendants of Protestants are discovered. Several Catholics and four Jews have subscribed or given money. Several Catholics have attended the preaching of Mr. De Fernex, and others declare their intention of hearing. There is now no doubt, that we shall employ Mr. De Fernex for twelve months; and if his life and health are spared, and the blessing of God is with him, that

in time a church will be regularly organized, and that he will be invited to become its pastor for life.

Every thing appears favorable—much more favorable than even our most sanguine hopes had anticipated. Already we begin to think and talk of building a church; and if, as we have reason to hope, the hearers of Mr. De Fernex should increase considerably, with some aid from the North we shall probably be able to build in the course of a year or eighteen months. The manner in which Mr. De Fernex has been brought here, shows most manifestly the hand of our covenant God and Father; and we venture to anticipate his blessing, unworthy and guilty as we are. But as in times past, where sin abounded grace did much more abound, may we not hope that through Jesus Christ even here where sin so much abounds, divine grace may superabound in the pardon of it? It is delightful to indulge the hope. Our God may for wise purposes blast our hopes. He may take from us this missionary of the cross; but you see from what has been done and I humbly trust that the eyes of your Board will never be turned from this place until a Protestant French Church is here established. God has not promised long life to his missionaries, but he has promised a crown of glory to the faithful. Pardon me for saying that the Christians of the north have too much fear of *climate*; in other words, of death. I rejoice that Mr. De Fernex is free from fear; is bold, though I have no doubt, prudent. His preaching has thus far given universal satisfaction. From present appearances, I think it probable that he will have large audiences; and I feel quite confident that a blessing will attend his labors. His style of preaching is calculated to interest, convince, and instruct. His situation and prospects are so much more flattering than he anticipated, that he is highly gratified and quite happy. Mr. Hull, the Episcopal clergyman, is much his admirer. We have all great reason to be thankful—we looked for much opposition, and find none; and the way is at once opened for him to go on without difficulty in his labors of love. From his conversation, I think his great desire is, to win souls to Christ; not to make nominal converts. He says that it is his wish to establish a Sabbath School as soon as he can see a prospect of doing good. I doubt whether it will be expedient, however, to begin one until next autumn. He has been obliged to omit singing for want of books, and also because no one but himself understood the music. Several are now learning the music, and a small number of Psalms will be written off or printed, for use until some can be obtained from France. Your Society have, I think, great reason to rejoice that they sent Mr. De Fernex hither; and I am persuaded they would see equal cause for rejoicing if they were to send out one or two able missionaries to preach in English. But I have said so much on this subject before, that I will not detain you with it.

I trust that your prayers and those of your Board are daily made for your missionary, and may I not hope that your unworthy correspondent is sometimes remembered by you at the throne of grace.

With much respect, I remain, dear sir, your friend and fellow-servant,

CHAUNCEY WHITTLESEY.



## BETHEL RECORDS IN NEW-YORK.

May 1, 1827.—Many are now engaged for the salvation of seamen, who have never seen their terrible condition while on the ocean, steering their shattered bark through the dark and stormy seas. It often brings horrible darkness over the mind, which becomes more and more awful as death approaches.

At one of our meetings, a commander seemed almost in an ecstasy, when he thought and spoke of the love of Christ our redeemer, in first choosing four seamen as his disciples, and giving them the great command, "*Go ye into all the world, and preach the Gospel to every creature.*" "O that we may all have the spirit of Christ, which is the only thing that can give us a true sense of the greatness and glory of his redeeming love. My dear sea-faring brethren, we can all labor as missionaries to the heathen, in various parts of the world, if we only carry the Gospel in our hearts, and invite every one to embrace it."

At another meeting, a seaman made an address which brought tears from many eyes. "My dear shipmates," said he, "I do feel for your salvation. I have traversed the ocean from a boy, and none of you have been more profane and unconcerned for you souls than I have. At times, it is true, I had convictions on my conscience, but I drove them from me. But at length, through the tender mercy of God, I was brought to despair of any help in myself, and cried unto the Lord for salvation. And he has visited me so much with his loving-kindness, that I can now lean on Jesus as the beloved of my soul.—My dear friends, I hope you will think seriously of your eternal interests. You all have reason to believe it is the will of God that you should be saved. I hope not one present will omit another day in seeking for salvation."

A sea-captain then rose and said, "This is the first Bethel meeting I ever attended. I have traversed the ocean for many years, and a large portion of the time as a commander." After he had told what a wicked fellow he had been, and how the Lord had operated upon his heart, lately, when on the ocean, he made an affecting exhortation and prayer.

Again our meeting was well attended. After the singing of a hymn, a lately converted commander offered up a fervent prayer for seamen and landsmen, present and absent. After which three seamen successively engaged in prayer, one of whom had never prayed in our Bethel meetings before. A chapter in the Gospel having then been read, one rose and said, "O my dear friends, we have assembled here this evening, for the sole purpose of our salvation. We are all on the voyage of life: the world through which we are sailing, is like the troubled ocean, full of rocks and quick-sands, and ten thousand dangers. We all have embarked on board the ship of time, bound to eternity. She is a fast sailing vessel; nothing can stop her progress; and very soon she will land her crew in Heaven or Hell. Let us all now accept the offers of mercy given us by our Lord Jesus Christ, and we shall safely land in the mansions of glory."

Again many ship-masters and seamen were present, some of whom were solicited to engage in exhortations and prayers. A commander rose and related how long he had followed living on the

ocean, and how long he had disregarded God and man, and his own salvation; and how the Lord had lately operated on his heart: how he had numbered himself with many thousands of his sea-faring brethren, who, having disregarded religion, had become deeply affected with their unhappy case, and given themselves up to the Saviour. He then made an affectionate address to all present. "Go on," said he, "in the way that will lead you to heaven. Read the Bible for instruction; pray and praise your Heavenly Father, who may yet adopt you into the family of Christ."

A sailor then rose, who was never there before. His heart was so melted, that it was with difficulty he could say a word. He told what a wicked fellow he had been, and how, a short time ago, while on board a vessel, he saw his awful situation, and for the first time cried to the Lord for mercy. "But," said he, "I do not know that I have obtained it." On account of the excitement of his feeling he was unable to proceed, and took his seat.

Another seaman rose for the first time in our meetings, and said, "For forty-five years I have been a dreadful sinner, and a large portion of that time I have traversed the ocean. But lately, I do believe the Lord has made me a new creature in Christ Jesus, on whom I now lean as the beloved of my soul. O my dear friends, I have been often brought near the verge of death; and had not the Lord delivered me, I should now be in a wretched eternity." The first seaman that had related his situation, then kneeled down and made a fervent prayer.

The employment in which the Lord has placed us, for the salvation of seamen, is so important, that we believe our heavenly Father will bless our feeble endeavours, and grant us his Holy Spirit.

During the month past, information has been given us of *twenty-three* seamen who have been suddenly hurried to a watery grave;—fourteen from the decks, three from the yards aloft, and six from wrecks. These may not be one in ten, in that period of time, who have suddenly been numbered with the dead from on board of vessels. We do rejoice, that by divine Providence some who are alive, have lately given us evidence they have been brought to the knowledge of God in Christ;—have faithfully devoted their hearts to him, and are now devoting their lives to his service.

C. PRINCE.

From the Cottage Magazine.

## RELIGIOUS TRACTS IN PRISONS.

In the spring of 1826 I had an opportunity, every day, of seeing and observing one of our large county prisons; and, through the kind attention of the governor and chaplain, I was permitted to visit the felons, the debtors, the smugglers, the defrauders of the revenue, and the sick in the prison hospital. To scores of these characters I had free access every day for some weeks; and I thought that this was a fit opportunity for "calling sinners to repentance," and for "comforting those that mourn." Accordingly it occurred to me that I should introduce myself by offering a few Tracts to them; and, to my agreeable surprise, I found that they were most gratefully received. I could not supply each with a Tract, I therefore recom-

mended them to lend the Tracts to one another, and I promised to procure more Tracts for them, and to visit them shortly. I took several copies of "The Debtor's Friend," which is the 81st Tract on the list of the London Religious Tract Society, and presented one to each debtor, accompanied with advice. I also presented a copy of No. 10, "To a Prisoner," to each felon. Every individual, without exception, received the Tract with the greatest respect and thankfulness. Instead of any rejecting the offer, or despising the admonitions given, I found a cheerful readiness to accept my little present, and there was apparently a great disposition manifested for profiting by the gift.

On re-visiting the different rooms, I found that the Tracts had been generally read with attention. The matter contained in them had, in many cases, made a deep impression on their minds. Nor was there a single instance among the whole number (amounting to upwards of a hundred) of neglect and inattention. You may suppose that this agreeable scene opened to me a door for publishing "the acceptable year of the Lord," and of shewing that Jesus Christ was able and willing to open the *spiritual* "prison to them that are bound." (Isaiah lxi. 1, &c.) This conversation, often repeated in the different rooms, took up two or three hours; and they were hours pleasantly spent. I left the Tracts entitled, "Subjects for Consideration," (No. 3,) and "The way to Heaven," (No. 11,) in the possession of my auditors; who expressed themselves in strong terms of thankfulness.

Your reader may well imagine that I lost no time in again attending to what our Lord and Judge has said (Matt. xxv. 36.) "I was in prison, and ye came unto me," by going again to distribute the Tracts. As I approached the massy bars and heavy doors of the felon's yard, accompanied by one of the turnkeys, who was ordered by the kind governor to attend me, I heard several voices singing a hymn.

I recollected that it was one of Doddridge's, called "The Gospel Jubilee," and that it was at the end of the Tract I had left on my former visit. The turnkey said, "Sir, they have been taken this morning with a fit of goodness; they are singing hymns: I hope they will continue to do so." "I hope so too," I replied. I gave them several Tracts, which they read every day as long as they continued in the prison; for, in a few days, they were sent off for transportation.

Whilst engaged in this visit I found that some of the debtors had agreed to meet together two or three times a week in their rooms, for religious conversation and for prayer. This, in addition to the Public Worship they enjoyed in the Chapel, was considered by them as necessary; and to encourage their devotions, I gave a copy of No. 39, "Short Prayers for every Morning and Evening," to those who seemed to want them, and who promised to use them. Allow me to mention a fact arising out of this circumstance. A farmer from the country visited one of his friends in the Jail. They were praying. He took a copy of "The Short prayers" with him and he set up Family Worship in his house. The Tract on "The Parable of the Prodigal Son," (No. 122,) was read with great attention, and it produced a very good effect upon several, and particularly on a young man who was ill in the hospital. I visited the sick there frequently, and "The Manual for the Afflict-

ed" was left there for constant use. In this place of sorrow I found great encouragement to scatter the seeds of eternal life. One man died during my visits, to whom No. 177, "The Two Ends and the Two Ways," was made in some measure useful.

The reader is not to expect that *all* the prisoners were equally attentive to the Tracts. All were indeed civil and thankful. All received my visits with apparent respect. I have the pleasure of stating, that even among the most inattentive I had the happiness of observing a great degree of good. One man had the appellation of "Always in Mischief," given him, and he received the Tracts with something of a sullenness in his manner. One day he met me in the yard, and he began to enter into a detail of his temporal losses and distresses. I listened with attention to his tale, and was about to reply, when he said, "These, Sir, are but a small part of my sorrows; I was once a professor of religion: this world engrossed all my attention; I loved it; I left God, and God left me! I ruined my soul! I lost the world! I lost God!" Here a flood of tears followed. I gave him the only tract I had with me, namely, "The Voice of God in his Promises," and I endeavored to give him suitable advice. The following day I observed him in the chapel, and that evening he was one of the most attentive hearers, at an exposition, in one of the rooms. Whilst I was acquainted with him he was steady and regular, and his Tract was frequently in his hands. There was another man, who had behaved so ill that none would associate with him. He came to me of his own accord, and requested me to lend him "Sixteen Short Sermons," (No. 38,) which he had seen in one of the rooms. He said that, as he had so much time on his hands he had been led to read, and by reading he had seen the sinfulness of his former life. Here I saw the advantage of the plan in which I was then engaged, namely, distributing tracts to those who have much time to read. I have seen the benefit of tracts last year, among the unemployed manufacturers. Idleness is the inlet of every vice; and "he that wallows in the bed of idleness," said Bishop Hall, "is fit to invite temptation." How necessary is the encouragement of employment in our prisons! I conceived, therefore, that by a frequent distribution of Tracts, their time might be profitably employed, and I do humbly hope that it was attended with success.

If visiting the prisoners be classed by our Lord among those evidences, which will mark his decisions in the day of judgment, (Matt. xxv.) then let us, who have it in our power to do so, remember our responsibility, and let us act accordingly. Let the encouragements already enumerated stir us up to diligence in acts of Christian charity. O that our faith may be that living faith which always worketh by love to God and to man for his sake!

C. C.

#### OFFICE OF THE COLONIZATION SOCIETY,

Washington, April 17th, 1827.

Letters have been received from Liberia, up to the 11th of February, representing the Colony as in the enjoyment of health, peace and prosperity. The Colonists are engaged in the construction of new and more extensive fortifications, and various other public buildings, and are greatly improving their condition. The agriculture of the Colony promises well for this



year. Tobacco is seventy-five cents per pound, and none can be bought even at this rate. A valuable grant has been obtained of the Junk Territory, forty miles South of Cape Montserado, and a Factory commenced at that place. The establishment at St. John's, Grand Baso, Young Sesters, and Factory Island, are still maintained, and promise important advantages. The Colonial Agent, Mr. Ashmun, expresses his determination to visit the United States early the ensuing Summer.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 12, 1827.

### OUR PAPER.

Week after week has added to the *pile* before us, until we are again reminded that the close of another volume is at hand. In the course of our labours we are often depressed under a sense of our own unfitness to discharge the responsible duties of an Editor of a religious paper; but when called to turn over the 800 pages we have filled, for the purpose of making out an index to the volume, we are surprised at the magnitude of the work, and with all our humility, find it necessary to check the risings of spiritual pride, with the reflection that we have been only an instrument to record the wonderful events which God is passing before us.

The Religious Intelligencer we believe is the only weekly publication in this country which is devoted exclusively to religious subjects; and notwithstanding other papers where religion, politics, and advertisements are mixed together are preferred by many, and receive a much greater patronage than ours, still we intend to pursue the original plan, as many of our subscribers are unwilling to take a religious paper that is unsuitable to read on the Sabbath.

While we acknowledge with gratitude the generous patronage which has been continued to us for eleven years, we are constrained to state that our subscription has been greatly diminished by the multiplicity of papers which have been established within a few years; and particularly the combined exertions which have been made to establish and support another religious paper in this State.

### CONDITIONS.

The 12th volume of the Religious Intelligencer commences the 1st of June at \$2 50 a year, payable in six months; or \$2 where five or more copies are taken and paid in advance.

The 7th copy will be sent gratis to those who are responsible for six copies, or a commission of 10 per cent. will be allowed on moneys collected and forwarded.

The paper will be continued to those who do not give notice to have it stopped before the close of the present volume: and all arrears must be paid before any subscription can be stopped, except at the discretion of the publisher.

\* \* Subscribers and Agents are requested to unite their communications and remittances to save postage; and all letters, except from agents, must be post paid.

A bill has recently passed the Legislature of Maryland, authorizing the American Colonization Society to draw for \$1000 per ann.; to be expended in the removal of free persons of color from that State to Liberia.

### SABBATH SCHOOLS.

The Sabbath School Union of the District of Columbia and its vicinity, has fifteen Schools under its care,—Male teachers, 90; female teachers, 131; male scholars, 639; female scholars, 902.—There are six Schools not in connexion with this Union: four in Georgetown, one in Washington, and one at Rock Creek. The one in Washington is a colored school; the number of scholars usually attending, is 120 in summer, and 60 in winter. Two of the Schools in Georgetown are also colored; one has about 130 Scholars.

### SECTARIAN PARTIALITIES.

Our Methodist brethren appear to decline all union of effort in promoting the common cause of our Redeemer. They have taken much pains to disclaim all connexion with the American Tract Society, and they have recently formed in New-York a Methodist Sunday School Union. In their address the managers say—

Without even insinuating the want of soundness in the cardinal principles of Christianity in the major part of other Christian denominations in our country, or calling in question the purity of their motives, or ardency of their zeal, the managers will not conceal the fact, that they give a decided preference to their own church, firmly believing its doctrines and discipline, and have witnessed with unspeakable joy its surprising progress in so short a time, and its salutary influence on the hearts and lives of so many happy thousands.

Among other effects of this great work, by which the present age is distinguished, Sabbath school instruction is not the least. In the progress of the work in our country, efforts have been made to unite all sects and parties in one general society, called "The American Sunday School Union Society;" and while many have come into this union, others, thinking it best to manage their own affairs in their own way, remain in an insulated state, or have arrayed themselves under the standard of their own denomination.

After deliberating with calmness on all the circumstances of the case, the managers are convinced, that duty enjoins it on them, because more good may be ultimately accomplished, to form a union for the church of which they are members, independent of the American Union.

For the Religious Intelligencer.

### GENERAL ASSOCIATION OF CONNECTICUT.

One who feels an interest in the meetings of that body, and is desirous to have them rendered as respectable as they can be, begs leave to make a few suggestions on the subject.

1. Let all the delegates endeavour to go to the meeting in the spirit of a revival. It is confidently believed that if they would do so they would be instrumental both of kindling a holy fire in the place of meeting, and of giving to each other's graces such a stimulus as would enable them to go home refreshed, and prepared in spirit to receive the blessings of God.

2. Let them bring communications on the *state of religion*, drawn up in the spirit of a revival. It is hoped that these narratives will in some way or other form a part of the public exercises of the occasion, that all who attend may learn the state of Zion, and be excited to mourning or rejoicing.

To make these as interesting as possible, let them be very full of statistical facts, respecting the associations and the churches, their numbers, increase, diminution, supplies, prosperity, decline, discipline,

charities, sunday schools, bible classes, revivals, &c.; but let these be given in *tables*, so as to be very brief. Then let particular and striking incidents be related, and accompanied with suitable reflections; the whole brought within the compass of four, six to twelve minutes reading.

3. To prepare the way for this, let the meetings of the district associations be rendered as deeply interesting as possible. I would propose as one means of this end, that the members should make it a point aimed at, to promote a revival in the place of meeting. Let the church observe the day in fasting and prayer for that object. Let the sermon be a good instead of a *great* discourse—a revival sermon; and let the Association take an opportunity to convene the church and address them, and pray with them for a revival.

4. It is then respectfully proposed that the several Associations should recommend to the Churches to make the day of meeting of the General Association, (the third Tuesday in June) a day of special prayer, that the spirit may be poured out upon that body, and that every member may come home full of faith and of the Holy Ghost. Z.

FOR THE RELIGIOUS INTELLIGENCER.

### AFFLICTIONS.

The goodness of God, in all his dealings with his creatures, is not more conspicuous, nor is it more splendid, in any one particular, than in his dispensations, commonly called *afflictions* or *sufferings*. Men are not apt to think or say, "Is there evil in the city and hath not the Lord done it?"

To illustrate the truth of the foregoing proposition, let us look at the situation of a person who has never in his life experienced any thing of afflictions or sufferings; and then let the man of afflictions pass in review before us.

First, the *rich man*, who has enjoyed uninterrupted health, fared sumptuously every day, and who has rolled in splendor to the very close of life;—of him it may truly be said, "God is not in all his thoughts," that is, God is not in any of his thoughts. His dreadful end is recorded in the New Testament.

Of *all others*, whose worldly enjoyments have been full even to overflowing, without pain or distress, either of body or soul, whether their supreme happiness has consisted in the riches of the world, its honors, its pleasures, or in gratifications still more groveling,—if they have not, in any one instance, felt the chastening hand of an heavenly Father, have lived without remorse of conscience, and without repentance for their sins, then their final doom is also recorded in the New Testament. Their God is indeed *mammon*; their passions and appetites are the only operative motives of their actions. The cares and pleasures of this world engross their whole souls; they vie with each other, only to excel in things pertaining to this life, without a single thought of the retributions of eternity, and without looking to God for the pardon of their sins, or the sanctification and salvation of their souls. Had afflictions and sufferings been sent on all such characters, they might have taught them, as they have taught thousands, the vanity of all earthly enjoyments, and have drawn them down from their wickedness in high places, to the very foot of the cross, and might have induced them there to cry and plead for mercy. God does send afflictions and sufferings, as means to wean the children of men, from their strong attachments to this world.

Second, the *man* who has often been in the school of afflictions, and often deprived of the necessities of life, has learned this important lesson, that he is entirely dependent on God for every mercy, and that mercies are always mixed with sufferings. He sees a present God, as well in his afflictions as in his enjoyments, and he is induced thereby to ask of his Maker

things only convenient for this life, but more especially for an inheritance amongst the saints in the kingdom of heaven. If by afflictions earthly treasures are taken away, and the body is caused to writhe under distressing and agonising pains, then, they will undoubtedly tend to dethrone the god of this world, (*mammon*) and to drive him from the hearts of those who are the subjects of these afflictions. A person in this situation will irresistibly ask, do afflictions spontaneously spring out of the ground or are they sent by an Almighty God to teach mankind how important they are?

Afflictions almost necessarily lead the afflicted up to the foot of the cross, and as it were to the very throne of God, and there to enquire the cause or causes of their distress. And thus they are brought by a kind of involuntary process, to the only proper place where all mortals ought to obtain a permanent stand. At this stand they will be irresistibly compelled to inquire after the sins they have committed, and which have brought upon them the frowns and displeasure of an heavenly Father; particularly they will search out the sins that most easily beset them. Thus an inquiry is instituted, at the only proper place, where a satisfactory solution can be obtained.

But without afflictions and distresses, such a stand may not, and often is not taken, and such an inquiry might never be made; for the cares and pleasures of this world almost necessarily bar up the way to the mercy seat. But afflictions do often remove this bar, and do as it were introduce the sufferer to a sweet communion with his Maker. In this way, the sufferings and afflictions of this world, are converted into the greatest blessings, *even* in the gift of God himself. By reason of afflictions the stubborn and proud hearts of sinners are often subdued; formerly they were wolves, now they are lambs; once they were rebels against God and his government, and now they are the humble followers of Jesus, and are the best of subjects.

Without afflictions men are apt habitually to go astray; but the tendency of afflictions is to reclaim and bring them back to God.

That person who has enjoyed uninterrupted health, and uniform worldly prosperity in all his concerns, is very apt to possess a hard heart, a proud and stubborn will, and, to live without God in the world. But afflictions have almost a direct tendency to soften his heart, to subdue his proud and stubborn will, and to draw him to the mercy-seat. Those who have never experienced the reproofs and chastisements of an heavenly Father, are too apt to forget God, and many times are unmindful whether there is a God. To all such persons, afflictions must prove great blessings, by teaching them their own strength is weakness, that riches take to themselves wings, and that all earthly enjoyments may be converted into snares and a moth, unless the arm of the Almighty shall prevent it. Who with the retributions of eternity in full view would not be afflicted? who would not be brought into the school of adversity—who would not experience the frowns of an angry God in this world, against the sins he daily commits—and who would not be afflicted in the body, for the good of his soul?

It should be distinctly remembered, that our heavenly Father chastises those whom he loves. And is it a small thing that a man possesses evidence that he is beloved of God?

O! that the sufferings and afflictions of this world might be extensively instrumental in working out for the children of men a far more exceeding and eternal weight of glory to our God.

Let us all critically eye the providential dealings of the Almighty towards the apostate race of Adam, and let us thereby (in the school of affliction) be made wiser and better, and thus in time, and throughout eternity we may be made happier.

Christ, when on earth, was a man of sorrows and



acquainted with grief; and shall fallen men wish to be wholly exempted from them? or rather, should we not all wish and pray that we may have strength to take his cross, and follow his perfect example? The pious and good man will always say, "it is good for me that I have been afflicted, for before, I went astray." An immense good to man, and boundless glory to God, have originated and been matured in the school of afflictions and sufferings in this world.

God does not afflict his children but to manifest his displeasure against sin, and for their good. If therefore his children are not profited by afflictions, one great and interesting object of God must inevitably be frustrated; and who will dare thus to counteract and defeat the designs of the Almighty?

Why is it better to go to the house of mourning and of afflictions, than to a house of feasting and of mirth? Surely, that the hearts and souls, even of spectators may be affected, and thereby elevated and freed from worldly attachments, and may be placed supremely on God, and on things heavenly and divine. However contrary and unnatural, all this may appear to an unregenerated person, still it will and it must, forever remain a *fundamental truth*, that the goodness of God is *conspicuous* and *splendid* in all his afflictive dispensations.

#### FOR THE RELIGIOUS INTELLIGENCER.

#### THOUGHTS ON REVIVALS.

In the agitations of the moment, many who oppose revivals, are fond of sheltering themselves under the last part of President Edwards' work on the subject, and many, who love them, are afraid to have the Holy Spirit poured out in any channels but those which they have dug. I beg leave to request both these classes to take President Edwards' work as a whole when they refer to his authority. Take the following extract from the first part of his book, where he is shewing that the late extraordinary work is a glorious work of God.

"They have greatly erred in the way in which they have gone about to try this work whether it be a work of the Spirit of God or no, viz. in judging of it *a priori*; from the way that it began, the instruments that have been employed, the means that have been made use of, and the methods that have been taken and succeeded, in carrying it on. Whereas, if we duly consider the matter, it will evidently appear that such a work is not to be judged of *a priori*, but *a posteriori*. We are to observe the effect wrought; and if, upon examination of it, it be found to be agreeable to the word of God, we are bound, without more ado, to rest in it as God's work; and shall likely be rebuked for our arrogance, if we refuse to do so till God shall explain to us how he has brought this effect to pass, or why he has made use of such and such means in doing it.

"Indeed, God has not taken that course, nor made use of these means, to begin and carry on this great work, which men in their wisdom, would have thought most advisable, if he had asked their consent; but quite the contrary. But it appears to me that the great God has wrought like himself, in the manner of his carrying on this great work; so as very much to show his own glory, and exalt his own sovereignty, power, and all sufficiency, and from contempt on all that human strength, wisdom, prudence and sufficiency, that men have been wont to glory in; and so as greatly to cross, rebuke, and chastise the pride and other corrupt passions of men.

"God in this work has begun at the lower end, and he has made use of the weak and foolish things of the world to carry it on. The ministers that have been chiefly improved, some of them have been mere babes in age and standing, and some of them such as have not been so high in reputation among their fellows as many others; and God has suffered their in-

firmities to appear in the sight of others, so as much to displease them; and at the same time it has pleased God to improve them, and greatly to succeed them, while he has not so succeeded others that are generally reputed their superiors. Yea there is reason to think it has pleased God, to make use of the infirmities and sins of some that he has improved and succeeded, as particularly of their imprudent and rash zeal, and censorious spirit, to chastise the deadness, negligence, earthly-mindedness and vanity, that have been found among ministers, in the late times of general declension and deadness, wherein wise virgins and foolish ministers and people, were sunk into such a deep sleep. These things in ministers of the Gospel, that go forth as the ambassadors of Christ, and have the care of immortal souls, are extremely abominable to God; *vastly more hateful in his sight than all the imprudence, and intemperate heats, wildness and distraction (as some call it) of these zealous preachers. A supine carelessness, and a vain, carnal, worldly spirit, in a minister of the gospel, is the worst madness and distraction in the sight of God.*"—See Edwards on the Revival, Northampton Edition, pp. 7, 9, 11.

In part second, where he solemnly warns them of the danger of not acknowledging the work of God, the criminality of lying still or opposing it, he adds this caution for a certain class of ministers and professors of that day who were forever troubling themselves about imprudence and excessive zeal.—pp. 140, 142.

#### Revivals.

From the Recorder & Telegraph.

#### REVIVAL IN NOTTINGHAM WEST, N. H.

The revival has at length become extended over all portions of the town, and is progressing among all classes of society. Moralists have seen their morality was devoid of that holiness, without which no man can see the Lord. Universalists have felt their foundation tremble, shaken by the Spirit of the Lord; and have fled from their "refuges of lies," and built on the rock Christ Jesus. An unusual number, who were members of our society, or supporters of religious worship, have shared in those blessings which they had so recently endeavored to establish. The means which appear to have been blessed in this revival, are frequent seasons of fasting, conference and prayer, discipline, visiting from house to house, meetings of inquiry, and plainness and faithfulness in dispensing the word in the sanctuary. *Impenitence* has been held up, not as a misfortune, but as a crime of awful magnitude, and an immediate and unconditional surrender has been urged, as the only ground of hope. In the present stage of the revival, convictions appear clear and rational; but accompanied with less terror and alarm than usual; and when the way of salvation is discovered, the convert has been generally calm and docile, enjoying sweet peace in believing, without those extacies and transports which are often witnessed. The revival is still progressing, and like a "still small voice" operating upon the hearts of sinners. About 60 were admitted into the church last Sabbath.

The work is the Lord's, and it is marvellous in our eyes; unto him be all the honor and glory forever.

W. K. TALBOT.

Nottingham West, N. H. April 25, 1827.

*Work of Grace in Ireland.*—Our correspondent in Liverpool writes to us, under date of Feb. 28,

as follows:—"A great work has recently commenced among the Roman Catholics in Ireland, by means of the circulation of the Bible. It is believed that within the last six months, nearly if not more than 1000 persons have, in the Protestant churches, publicly abjured the errors of popery; and the work which commenced in the county of Cavan is now rapidly spreading all over the island. I purposed, if I could have obtained them in time, to have sent you by this conveyance such documents as would have been very gratifying to many of your readers; but I hope soon to send them."—*Ch. Adv.*

Extracted for the Recorder & Telegraph from a letter of Rev. Levi Chamberlain to one of his friends in Boston.

"Honoruru, June 16, 1826.

"Our little Church has been enlarged, as you will have heard. Several times we have had the happiness of sitting down with those whom we rejoice to call brothers and sisters, and who we trust are truly so, in the Lord, by regeneration. A few years ago they were stupid idolaters, and the devotees to the most abominable vices—but they are washed, but they are sanctified, but they are justified in the name of the Lord Jesus and by the Spirit of our God.

"Could you have seen the interesting group forming a circle in front of the communion table coming forward to receive the ordinance of Baptism, your heart would have been filled with joy and gratitude."

**Georgia.**—A correspondent in Waynesborough writes thus to the Editors of the Recorder & Telegraph:—

"There is much to cheer and enliven the hearts of Christians in this State at this time.

We are enjoying revivals in the following places: At St. Mary's, Darien, Medway, Augusta and Athens. The work at Athens has received a new impulse, and the students in college are generally inquiring what they shall do to be saved. In Augusta the excitement is great, and many, I trust, have made their peace with God, who are now travelling Zion-ward. About sixty in the city have united themselves to the different churches. In this place five were received into the church the 18th ult., who gave good evidence of a saving work of grace having been wrought in their hearts. Professors of religion appear to be engaged in religion—and we hope and look forward for a revival to commence in our village. Not our, but God's will be done.

#### REVIVALS IN ENGLAND.

A letter from the Rev. Richard Reece to one of the publishers of the Christian Advocate, contains the following interesting intelligence:

London, 30th Dec. 1826.

"Since I wrote last, I have been informed of a glorious revival of religion in the town of Leeds, where they have given notes of admittance to about five hundred during the last quarter; also at Hull there has been a large addition to the society, and upwards of two hundred have lately found peace with God. The work seems to be extending in several other parts of the connexion; and I hear one of its peculiarities is, that many of the aged

members of the society are receiving a deeper baptism of the Holy Ghost, and power to believe to the entire satisfaction of their souls. Thus the Lord is preparing his instruments to spread a savor of his knowledge in every place.

#### PROMOTION OF TEMPERANCE.

The citizens of Providence, R. I. have adopted measures on this important subject, which we think preferable to the course pursued in many places, of forming distinct societies, with the formality of appointing officers and admitting members, &c.; and making vows which by many will never be performed.

At a very numerous meeting of the citizens, the subjoined resolutions were adopted, and subscribed to by a large number of friends to the object. A book is prepared for the signature of those who are willing to lend their influence: a chairman and secretary appointed to carry the resolutions into effect; and arrangements made for regular quarterly meetings of the friends of temperance.

*Resolutions adopted at a meeting of citizens of Providence, friendly to the promotion of Temperance.*

1st. *Resolved*, That we will, on all occasions and to the extent of our influence and abilities, use our best endeavours to promote temperance.

2d. *Resolved*, That we will abstain from the habitual and unnecessary use of ardent spirits, and that, so far as our influence extends, we will endeavour to confine their use to such times and occasions as shall require them for the promotion or preservation of health.

3d. *Resolved*, That we will use our best endeavours to discontinue the practice of drinking intoxicating liquors in public places of resort, either as a civility tendered to us by others or by us offered to them.

4th. *Resolved*, That we will endeavour, to the extent of our influence, to induce young men employed as clerks, assistants, &c. in counting rooms, stores, manufacturing establishments, and other like places, and also apprentices in our employ, to refrain from the habitual and unnecessary use of intoxicating liquors, and in particular to abstain from drinking them in places of public resort—that we will, in selecting young men as clerks, assistants, &c. give a decided preference to those who do not make use of ardent spirits, and who do not frequent such places of resort for that purpose—and that if all the means we may think proper to use shall not have the effect to induce any young man in our employment to abstain from the habitual practice of drinking ardent spirits, we will feel it our duty to discharge such person.

5th. *Resolved*, That we will to the best of our abilities, persuade labourers and all other persons in our employ, or under our control, to refrain from the habitual and unnecessary use of ardent spirits—that we will give a decided preference to such as abstain from the practice—and that in employing the labouring classes, we will so far as is practicable, prevail on them to accept some substitute, such as malt liquors, &c. instead of ardent spirits, or to accept of an equivalent in money for the customary perquisite allowed them in intoxicating liquors.

6th. *Resolved*, That copies of these Resolutions



with the signatures, be forwarded to the several religious, moral, mechanical, and literary Associations in this State, with a view to induce them to adopt such measures in their respective bodies, as shall, in their discretion, be best fitted to their circumstances, and best calculated to aid in the Promotion of Temperance.

#### FATAL EFFECTS OF INTEMPERANCE.

On Tuesday night of last week, a man of the name of Burr, with his wife and son, formerly living in this place, but for the last year or two living at Hempstead, went to bed in a state of inebriety. In the night, a sense of suffocation aroused the father, who perceived something on fire; he arose and procuring some water extinguished the fire, and returned again to bed. In the morning, when he awoke, he found his wife lying in the fire-place, *burned to death!*—her head, one arm, and one leg were burnt off! When they retired to bed, some liquor was left in the bottle; in the morning it was empty—it is supposed she got up and drank what remained, sat on a chair by the fire, and fell in it. Her remains were interred on Thursday last.

Last winter two paupers, belonging to the same place, were found frozen to death, having been the evening before very much intoxicated. Such examples of the effects of intemperance we rejoice do not often become our duty to record.—*Jamaica, (L. I.) Farmer.*

#### DR. CHAMBERS' CURE FOR INTEMPERANCE.

Since the communication published in this paper some weeks since, several striking cases of cure have been made known. Rev. Joshua N. Danforth, of Newcastle, Delaware, succeeded in an inveterate case, in that city. A respectable physician in New-York, stated to the writer of this article, that he had lately cured an intemperate man among his patients.—*Rec. & Tel.*

#### A DRUNKARD CURED IN BOSTON.

"The last *National Philanthropist* states that Dr. Chamber's medicine, (a small quantity of which the editor some time since received from Mr. Badger, the conductor of the N. Y. Christian Advocate,) has in one instance at least in this place effected a radical change. The subject is a man of about forty years of age, and of a constitution so strong, that he has survived the use of ardent spirits in quantities scarcely credible, for more than five years. He has been, to all appearances entirely and radically cured by taking six doses of the medicine. His appetite for animal food has returned, he enjoys good health, and his countenance begins to wear the aspect of returning vigor."

#### ANOTHER.

We learn from the Superintendent of the House of Correction in Leverett-street, that a young man, habitually intemperate, and who has for that cause, been frequently confined in that institution, has, within 3 weeks, had Dr. Chambers' medicine procured for him by his mother, and administered to him by the attending physician; and the result is, that he has now no inclination for spirituous liquor, and has so much improved in his appearance, as to look like another man.—*ib.*

From the Delaware Gazette.

I, ANDREW H. HUTTON, of New Castle, lately a common drunkard, having been cured by Dr. Chamber's medicine, as I trust, hereby wish to testify before my friends and acquaintances, the public, and all drunkards, to the efficacy of this medicine.

I am 57 years old, have a wife and eight children. I have for twelve years past been a hard drinker. My usual quantity latterly was about five quarts of liquor a week. The loss of my time by drinking was to the worth of about three dollars a week. The money which I spent weekly for rum was about 62 1-2 cents. I was much weakened in body, my limbs trembled, my eye-sight sometimes almost failed. I was compelled by my dreadful thirst often to get up at night and drink. Sometimes I was crazy, and would threaten people in the streets in fits of intoxication, seeking to quarrel with them. My wife having already borne and suffered more than I could write on paper, though she has always been a kind companion and an industrious woman, was about leaving me for my intolerable drunkenness. In short, if any one wanted to say another was the worst man in town as to drinking, he would most likely say he was "as bad as old Hutton."

I began to take the medicine in liquor, but my thirst raged so that while taking it, I would drink often without the medicine and get drunk. All hopes of its doing me good seemed gone. But after the last dose, I began to nauseate liquor, and though I took but half the usual quantity for a confirmed sot, or the whole of the usual quantity for "a young beginner," as Mr. Chambers calls it, I have lost all taste for ardent spirits, and have not drank nor wished to drink a drop since the 26th March last, the day after I took the last of the medicine. My body now begins to feel vigorous; my hand, that shook so when I tried to pour out a cup of coffee as to spill half of it, is now firm and steady, my eyesight is improved.—I sleep well at night, and do not mutter and talk as I used to. My appetite is good, eating as much in one day as I formerly did in six. I can work at my trade all day, and do more work now in one week than I formerly did in three months. Decent people are willing now to talk with and employ me. As for my wife, she says she is "in a new world." I wish to thank God for his mercy to me, and hope I shall never fall into this vice again, though I shall if he does not keep me. I earnestly recommend this medicine to all the drunkards in Delaware, who are ruining soul and body by pouring down rum into their throats.

ANDREW H. HUTTON.

New Castle, April 13, 1827.

I certify that I administered the medicine to Andrew H. Hutton, from time to time, and that every fact mentioned above to which my knowledge can extend is true.

WILLIAM S. BARR.

From the Recorder & Telegraph.

#### MONTHLY CONCERT.

Messrs. Editors,—I have long wished that some plan might be adopted, by which the Monthly Concert for prayer should be made more interesting and profitable throughout our country towns, generally. If ever Christians ought to burn with

holy ardor of soul when approaching the mercy seat; if ever *their benevolence should be expanded, and their sacred vows of entire consecration to God renewed*, it seems to me it should be on this interesting occasion. One great reason why Christians do not *feel* more when they pray for a world of wretched sinners is, that they are in want of *facts* on the subject. I am persuaded there is a far greater degree of ignorance among Christians with regard to this thing than is generally supposed. Not long since, I told a Christian man who lives not 40 miles from Boston, that about 600,000,000 of our race were yet enveloped in pagan darkness, and he was astonished. He never had had any idea, that such a vast proportion of mankind were without the light of the gospel. Present facts to a man, and if there is a Christian soul within him, *he must feel; and feeling, he will pray and act.* Even in those places where Christians are, in general, enlightened on this subject, there is still need of the constant presentation of those *facts* which are every day growing, in number and in interest.

The Monthly Concert seems to be a peculiarly appropriate time for the presentation of such facts; and indeed as far as my knowledge has extended, some portion of its exercises have been of this nature. The object of this communication is, to propose a plan, by which the minister will be relieved of a burden, and the meeting rendered more interesting and effective. It is as follows:

1. Let the minister appoint from the male members of his church, (young men if possible,) from 4 to 6 individuals, or more, as may most convenient, and let them collectively be called "*The Monthly Concert Association.*"

2. Let each individual have a particular portion of the earth assigned to him; and let it be his duty to collect, during the month, all the facts relative to that portion, which are in any way connected with its religious interests.

3. Let these individuals be called upon by the minister to relate the facts they have collected, at each Monthly Concert.

The following is submitted as a convenient division for this purpose, though it can be varied as may be thought best.

1. Our country and the Canadas, including accounts of revivals, Sabbath Schools, and benevolent operations generally.

2. South America, and the Islands of the Pacific.

3. Europe and Palestine.

4. India, all Asia east of Palestine, and all its Islands.

5. Africa, including all the proceedings of the Colonization Society, and every thing relating to the blacks in our own country.

These accounts should be made as interesting as possible, and therefore care should be taken that they be not too long or too minute. In order that the association may be supplied regularly with the requisite facts, I would suggest that a subscription be raised in each society to defray the expense of a few leading religious publications; and that these be put directly into the hands of the members of the association. Only a few dollars would be required to procure the *Missionary Herald*, published at Boston, and perhaps one or two religious newspapers; to which should be added

one devoted to the cause of the Africans, as *Freedom's Journal* at New-York.

Messrs. Editors, if you think the above plan practicable, I should be glad to have it proposed to the Christian public. Yours, &c. G.

### BIOGRAPHY.

The National Preacher for April, is received at this office. It contains a Sermon, by Rev. Dr. Woods, of Andover, on occasion of the death of MOSES BROWN, Esq. one of the Founders of Andover Theological Seminary. The benevolence of this good man is thus spoken of by the preacher:—

MOSES BROWN was born in Newbury, Oct. 2, 1742. By unceasing diligence, and exercise of uncommon judgment and forethought, with the blessing of Divine Providence, he rose from small beginnings to the possession of a large estate. But he was not, like most other successful merchants, so immersed in his worldly business and cares, and so occupied with his schemes for the acquisition of wealth, as to be neglectful of the wants and sufferings of the poor. He remembered what it was to be poor; and through all the years of his prosperity, he cherished a tender and generous sympathy for those who were placed in that condition from which Divine Providence had raised him up. Many a time did he, from the mere kindness of his heart, exercise a forbearance towards his debtors, which occasioned him the loss of what was justly his due. And many a time, especially in the latter part of his life, did he relinquish valuable claims upon individuals, not because they had nothing to pay him, but because they could not pay him without reducing themselves to straits.

It would be impossible to record the various forms and instances of his kindness to families and individuals in want. The benevolent actions, to which I now refer, are known in a measure to those among whom he lived. But they are fully known to God only. And I trust, that when they are brought to view from the records of Omniscience, our departed friend will recollect, with holy thanksgiving, that divine grace which excited him to perform them, and will know the glorious import of what the God of mercy hath said: *Blessed is he that considereth the poor.*

But these charities to the poor did not satisfy the heart of this friend of man. He did not follow the steps of those rich men, who engage a little in the more private details of charity, and there stop. His having devoted so much of his substance to the ordinary objects of charity, seems evidently to have had an influence to enlarge his heart, and to prepare him to contribute to higher and nobler objects.

My lot, as a minister of the Gospel, was cast seven miles from his residence. In compliance with a particular request, I had the pleasure of meeting him, together with another friend, now living, and one more, now I trust in heaven, to consult respecting the establishment of a *Theological Seminary*. It was twenty years ago. The subject of a Theological Institution was then new to us, and new to the public. The conversation of that happy evening will be one of the last things to fade from my memory. But it was not conversation merely. The honored friends of whom I



speaking, were not men of words, but of business. And, feeling their obligations to God, who had given them their estates, they then entered on the plan of founding a *Seminary for the education of pious youth for the Ministry*. And that dear man, who is now silent in death, freely offered his *ten thousand dollars* for this momentous object. For though he was a man of but ordinary education, and had been incessantly engaged, from early life, first in mechanical, and then in mercantile labors, and though he had never thought himself worthy to be numbered with the followers of Christ; he had a mind large enough to understand the importance and necessity of such an establishment, and a heart to give liberally of his honest treasures to promote it. That time appears like yesterday. Every word, and look, and tone of voice is fresh in my recollection. The readiness, the simplicity, the generous kindness, with which our departed friend offered his aid, cannot be described; though by those who knew him, it may easily be conceived. He merely said, *It is a great object; I will give ten thousand dollars to begin with, and more afterwards*. He redeemed his pledge; for he was always a nursing father to the Seminary, and after various smaller donations, and one of a thousand dollars, he gave, a few years since, *twenty five thousand dollars* to found a new Professorship. Besides all this, he promoted, by generous contributions, the various religious charities of the day. And it was a remarkable trait of his character, distinguishing him from most others, that even after he came to be an old man, he could readily enter into any new plans of benevolence, however different they might be from those to which he had been accustomed. Such was **THE AMERICAN EDUCATION SOCIETY**, which he regarded from the beginning, as a worthy object of his patronage, and to which, at the commencement of his last sickness, he contributed *a thousand dollars* to found a permanent scholarship. Such too was **THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE**; the formation of which he welcomed with all his heart; as it coincided perfectly with his own settled principles and habits, and the sober results of long observation. To this Society he made a donation of *five hundred dollars*. He previously contributed *five hundred dollars* for the benefit of **GREENVILLE COLLEGE**, Tennessee; and *fifteen hundred* to the town of Newburyport, when it was visited with a destructive fire. By his last Will he bequeathed *six thousand dollars* to be kept as an increasing fund, till it should be adequate to the perpetual support of a public Grammar School in Newburyport; and *one thousand dollars* to **THE HOWARD BENEVOLENT SOCIETY**.

**Rammohun Roy**.—Unitarians have boasted much of Rammohun Roy, the Hindoo Unitarian. Since his avowal of Unitarianism, they have dared to be so enthusiastic, as to think it possible, that the Hindoos will eventually embrace Christianity. It is believed, however, that his character and views are not generally known in this country. If they were, no one would calculate on his advancing the cause of Christianity any where. He must become a Christian himself before he will promote the Christian religion. He has no more faith in the Gospel than Mahomet had. He does not be-

lieve in the Scriptures as a Revelation from God. He has, however, frequently declared to a gentleman who is now in this city, *that any man who believes in the whole of the New Testament must be a knave at heart, or a fool in his head, if he denies the doctrine of the atonement of Jesus Christ*.

[Christ. Watch.

**Benefits of an Agency**.—Since Mr. Malcolm has been in this town, about 50 subscribers to the Sunday School Union, paying five dollars each, have been obtained. There were but 14 life members last year. This shows the zeal upon this interesting subject, that has recently been excited. Several persons in Pawtucket, are already subscribers, and it is understood, application is about to be made, to the Manufacturers and other citizens in that place, which, we are confident, will result in liberal contributions from that flourishing community.—*Prov. Gaz.*

**The Sabbath**.—The Medical convention of Middlesex County, Conn. have lately adopted the following Resolution:—"Whereas the members of this society feel the importance of a strict observance of the Sabbath and attendance on public worship, and regret that they are so often and so unnecessarily interrupted—Therefore resolved unanimously, that we do not consider it our duty to visit patients on the sabbath, unless satisfied that the case is urgent."

#### EDUCATION IN THE STATE OF NEW-YORK.

We perceive by the Annual report of the Regents of the University, made to the Legislature on Friday last, that in four Colleges in this State, (Columbia, Union, Hamilton, and Geneva,) the aggregate number of students during the past year was 437; and that there are thirty-three Academies in the State, among which a part of the literature fund is appropriated. In the latter the whole number of students, at the date of the report, was 2440, and the whole number during the year, 6139. The amount annually distributed by the Regents amongst the Academies, under the late law, was \$6000. It will be gratifying to those who know and appreciate the value of these local institutions, that the law which has passed at the present session, and which makes a large addition to the literature as well as to the common school fund, augments the annual appropriation to the Academies nearly \$9000, thus making the amount hereafter to be distributed amongst them about \$15,000.—*Albany Argus*.

#### ANOTHER WARNING TO SABBATH BREAKERS.

On Sunday morning three young men took a small boat from the sloop Patriot, at Spring-street wharf, with the intention of proceeding on a sailing excursion, but when they had reached about mid-way of the river, a sudden flaw capsized the boat, and Alexander Mackay, aged about nineteen years, was drowned. The two others were enabled to reach the shore. Mackay has left a widowed mother, who is inconsolable at the loss of her only son—a son, too, who had been tenderly brought up, and who was urged, by all the tender ties of an affectionate mother to desist from his boat excursions on the Sabbath. We understand that the last words of the mother to him were—"Alexander, if you go this day, I shall never see you again."—*Com. Adv.*

A meeting of nearly 1000 ladies of London has been held at the Crown and Anchor, Lady Georgiana Wolff in the chair, to adopt measures for the conversion of the Jews in England.

## Poetry.

For the Religious Intelligencer.

## ON HEARING AN ANIMATED DISCOURSE.

THOU, who so well in glowing hues canst paint,  
The deathless ardour of the faithful saint,  
Depict the worldling's visionary dream,  
Cold, stagnant sloth that chills devotion's stream,  
Wealth's quenchless thirst, mad pleasure's reeling  
round,

Fame's airy blast, and Honor's blood-stain'd ground,  
Go on, be blest! the prize of glory view,  
Shun where thou warn'st, and what thou lov'st pursue,  
Rouse slumbering mortals from their fatal trance,  
Whose breath hangs quivering on the Conqueror's  
lance,

Scorn the low mead, the wither'd wreath's of time,  
And be thy efforts as thy strain, sublime.—

—Till the brief toil perform'd, the conflict o'er,  
Glad angels waft thee to a happier shore,  
Till from their high pavilions rob'd in light,  
Perfected spirits mark thine upward flight,  
Till *He* whose zeal thy youthful heart inspir'd,  
Who here on earth in mortal pang's expir'd,  
With favoring eye thy scroll of life shall trace  
And on thy brow the victor garland place. H.

## SOLILOQUY ON SABBATH MORNING.

ERE the Sun relumes the plains,  
Wake, my harp, thy slumbering strains,  
Pour thy music unsuppress'd,  
As it murmurs in the breast.  
Who shall guide its rushing way?  
What inspire the trembling lay?  
Father! is it not *thy* day?  
Is not morn's devotion free,  
Sacred only unto Thee?—  
—Let me then inscribe thy praise  
On my heart, in golden rays  
While they tint the eastern sky,  
Prayer's pure pinion soaring high  
Seeks thy Throne, from whence doth flow,  
Every hope on man below,  
Grace that earthly sabbaths cheers,  
Love, to dry his pilgrim tears,  
Faith, that rest in Heaven endears. H.

## THE ONLY MEDIATOR.

Whom shall I look to as my Mediator? Shall I go to angels? Many have tried this, and have been the sport of the illusions which they loved. A Mediator between God and man *must have the nature of both*. The True Mediator, whom in Thy secret mercy thou hast shown to the humble, and has sent, that by his example they might also learn humility—the man Christ Jesus, hath appeared a Mediator between mortal sinners and the immortal Holy One, that, because the wages of righteousness is life and peace, by his divine righteousness he might justify the ungodly and deliver them from death. He was shown to ancient saints, that they might be saved by faith in the sufferings he was to endure, as we by faith in the same sufferings already past. How hast thou loved us,

Father, delivering up thy only Son for us ungodly men, for whom he our priest and sacrifice, who thought it no robbery to be equal with Thee, was subjected to death. Well may my hope be strong through *such* an intercessor; else, I should despair. Many and great are my diseases; but thy medicine is larger still. Were he not made flesh for us we could not dream of having any union with Him. Terrified with my sins and the weight of my misery, I was desponding, but thou encouragedst me saying, Christ died for all, that they which live should not live to themselves, but to Him that died for them. (2 Cor. v.) Lo, I cast all my care on Thee, Lord, that I may live. Thou knowest my weakness and ignorance, teach and heal me. He hath redeemed me with his blood, in whom are hid all the treasures of wisdom and knowledge. Let not the proud calumniate me, if with the poor I desire to eat and be satisfied, and to praise the Lord.—Augustine.

## HEAVEN.

"The sufferings of the present time are not worthy to be compared with the glory to be revealed." It matters not what we want, or what we suffer. If this life were a state of extreme poverty and misery;—if not a single beam of light were to break in upon our gloomy dungeon;—if not a single drop of consolation were to be mixed with our very bitter cup;—if we were to travel through the wilderness amidst perpetual alarms and assaults, without a single moment's rest or safety; heaven would make amends for all, and our light afflictions, which are but for a moment, would work out for us a far more exceeding and eternal weight of glory.—Lavington.

## TRUE AND FALSE MODESTY.

Nothing is more admirable than true modesty, and nothing is more contemptible than false. The one guards virtue, the other betrays it. True modesty is ashamed to do any thing that is repugnant to the rules of right reason; false modesty is ashamed to do any thing that is opposite to the humor of the company. True modesty avoids every thing that is criminal; false modesty every thing that is unfashionable. The latter is only a general indetermined instinct; the former is that instinct, limited and circumscribed by the rules of prudence and religion.—Addison.

## LUTHER.

When Luther was reminded of the opposition he met with, he replied, "Kings, Princes, and People, rage against Christ the Lord's anointed, I esteem a good sign, and a much better one than if they flattered: for it follows upon this, that he who dwelleth in the heavens laughs them to scorn: and if our Head laugh, I see no reason why we should weep before the faces of such beings."

What you keep by you you may change and mend; but words once spoken can never be recalled.

Those manners which are becoming when they are natural, render people ridiculous when affected.

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